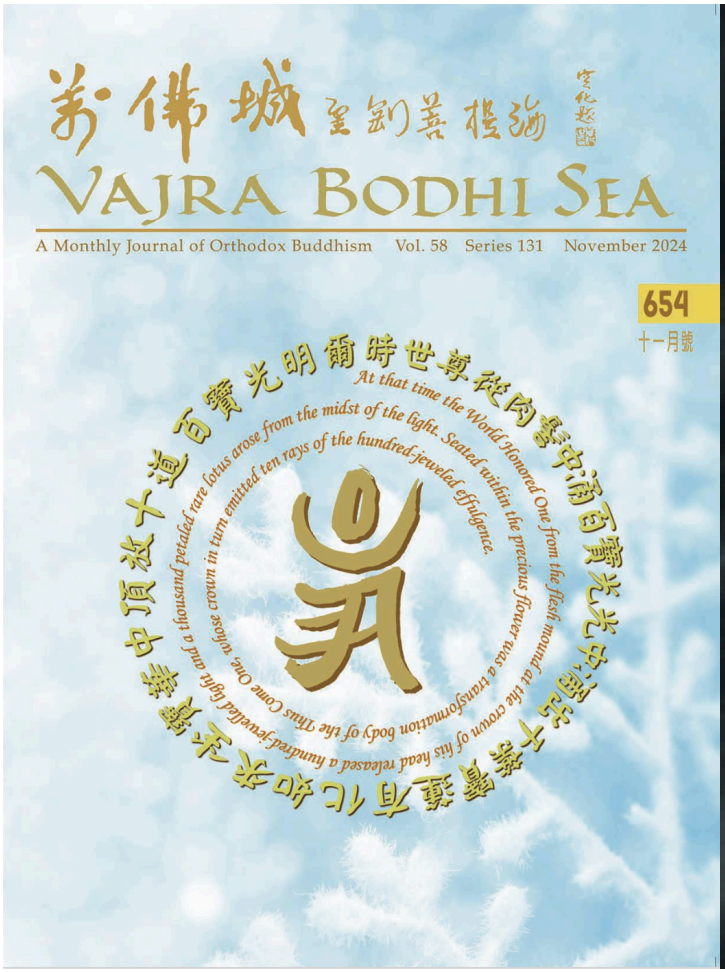
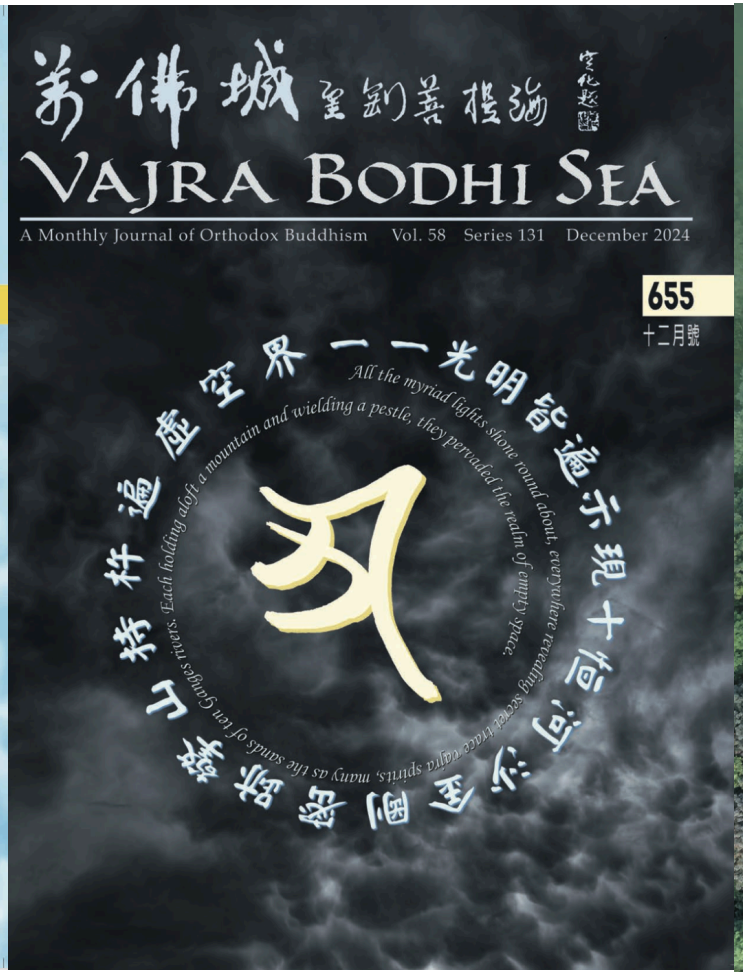
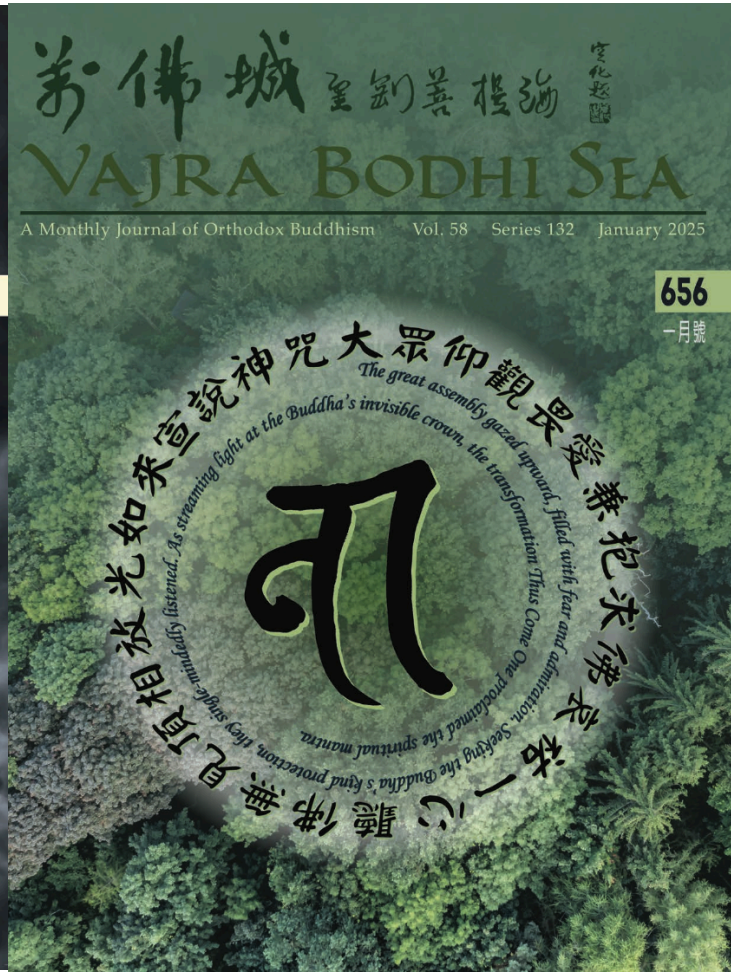

金剛菩提海
VAJRA BODHI SEA
A Monthly Journal of Orthodox Buddhism Vol. 58 Series 131 November 2024
654
十一月號
爾時世尊從肉髻中涌百寶光光中現十身各坐千葉寶蓮有化如來大寶華
At that time the World-Honored One from the flesh mount at the crown of his head released a hundred-jeweled light and a thousand petaled rare lotus arose from the midst of the light. Seated within the precious flower was a transformation body of the Thus Come One, wisps of crown in turn emitted ten rays of the hundred-jeweled effulgence.


金剛菩提海
VAJRA BODHI SEA
A Monthly Journal of Orthodox Buddhism Vol. 58 Series 131 December 2024
655
十二月號
一一光明皆遍示現十信河沙國土微塵等
All the myriad lights shone round about, everywhere revealing secret trace, Vajra spirits, many as the sands of ten Ganges rivers. Each holding aloft a mountain and wielding a pestle, they pervaded the realm of empty space.


金剛菩提海
VAJRA BODHI SEA
A Monthly Journal of Orthodox Buddhism Vol. 58 Series 132 January 2025
656
一月號
聽佛無見頂相放光宣說神咒大眾仰觀畏愛兼抱求佛哀
The great assembly gazed upward, filled with fear and admiration. Seeking the Buddha's kind protection, they single-mindedly listened. As streaming light at the Buddha's invisible crown, the transformation Thus Come One proclaimed the spiritual mantra.

兩個世界的味道
The Taste of Two Worlds

摘自李炳南(1891-1986)老居士《兩個世界的味道》
鍾佰晟 英譯

An Excerpt from *the Taste of Two Worlds* by Elder Upasaka Li Bing Nan (1891-1986)
English Translated by Brian Bye Sheng Chung

求不得苦

人生怎麼講？就是每個人，身須要連續的活下去，衣食住行件件須要；若沒錢財，這些事就要離開你，生活就成了問題。試問錢財那裏容易求得來？

勞心的工作也好，勞力的工作也好，但是世界上無論任何國家，政治辦的如何好，總免不了有失業的；況且現在，各國不斷的戰爭，錢財職業，還不是水上的浮泡，隨時沒滅。合起來看，不但財物難求，就是現狀常態也難求個保持；心身平安，也難求個得到。

請看這個人，想洋房好住，想汽車好坐，想大菜好吃，美人

The Suffering of Being Unable to Obtain What We Want or Need (Saha World):

What defines human life? The answer is that it is a continuous cycle of stressful consumption. If we become short of money, we will lack food, clothes, shelter, and transportation, thereby losing our ability to maintain ourselves. However, it matters not whether we toil with our minds or labor with our bodies, we are still subject to job losses and lack of opportunity. As unemployment is omnipresent even during times of plenty, what security can we find in our current era of strife and instability?

Money, assets and careers have the staying power of bubbles in these perilous times. At any moment, they could become worthless, be taken or lost. If we look carefully, not only is great wealth unobtainable, but even our current standard of living can barely be maintained. Moreover, peace and security in body and mind always elude us.

Let us have a look at this person: He desires to reside in a large detached house, ride in a luxury automobile, attend banquets, marry

開心，金銀有靈，鈔票有勢，左求得不到，右求得不到，也不過空有一個幻影，在腦海裏兜圈子罷了。

再說那些徼倖一時得到的，本求得到不失，永遠享受，那也是幻想了。千年物業換百主，今日花開，明日花落，世間那有長遠的事？任你費盡心血，總是到頭成空！

這真失望！這真失望！「真失望」就是「求不得」，細想這樣的味道，比較苦瓜的苦，還要加苦幾倍？

怨憎會苦

這個世界，名叫五濁惡世。五濁很費講解，暫且不說，現只把惡世略略一說。惡就是說的殺、盜、邪婬、妄語、兩舌、綺語、惡口、貪心、瞋心、痴心這些事。誰知這個世界的人，差不多就有這些毛病；所以人與人之間，常常發生衝突，結成怨仇。

你求報復，他也尋報復，鬧得仇人見面，分外眼紅；一時躲避不開，不是明刀拚命，就是暗箭傷人。又說甚麼冤家路窄，簡直叫你無處躲避。這不但是到社會上來免不了的事，就是每一個家庭裏，有幾家父慈子孝、兄友弟恭、夫唱婦隨的？

說的俗話「家家都有難念的經」，又說「清官難斷家務事」。門外的冤家有時還可以離開，門裏的冤家，那就無法躲避了。古人說「不是冤家不聚頭」，這痛苦也只有忍著去受罷了。

刀 兵

人類迷了本性，一動念頭便是貪吝、瞋恨、愚痴，所以社會上不斷的爭鬧，各個國家，也是如此。你侵我，我伐你，自有歷史以來，那裏見過天下太平？不過現在來得更

a trophy wife, and enjoy the power of possessing a fortune. He seeks left and right to realize this dream, but his efforts are always in vain.

Moreover, should he, by some rare chance, attain all he wishes for, he is unlikely to enjoy it for long. For estates that last a millennium will see their owners replaced hundreds of times, and what blooms today wilts tomorrow. There is nothing that can be planned or guaranteed long term in this world, and the fruit of a lifetime of toil and effort is often to remain empty handed.

Disappointing isn't it? Well disappointment defines not getting what we want. It is many times more bitter than the bitterest taste.

The Suffering of Feuds and Vendettas (Saha World)

This world is aptly named as the Evil Realm of Five Turbidities. The Five Turbidities require some time to explain, thus, we will only explore what is meant by Evil Realm. It refers to the fact that this world is defined by killing, stealing, sexual misconduct, lying, divisive slander, depraved speech, insults, greed, hatred and delusion. All persons in this world are sunk in these vices, and so we are forever swamped by strife and grievances.

Two persons seeking revenge finally collide, mutually glaring with rage filled eyes, unable to avoid the inevitable, they either viciously fight in the open or covertly conspire against each other. They say the way paved by one's nemesis is narrow with nowhere to hide. Yet, such hatred is ubiquitous in our society, and even within the family unit, there are many abusive parents, rebellious children, feuding siblings and unhappy marriages.

The old sayings that "every family has resentments and trigger points" and "even a honest Magistrate cannot untangle family feuds" are indeed true. While you may escape from your external enemies, you cannot avoid wrathful family members. The Ancients say, "If a group of people were not enemies, they would not be drawn towards each other." Such pains test the limits of our endurance indeed.

The Suffering of War (Saha World)

Humanity, being unaware of their true innate nature, remains enthralled by wrathful, avaricious and ignorant thoughts. And so, society is gripped by constant fighting and conflict. The same is true among states and nations. One encroaches, the other invades, for true world peace has eluded us since time immemorial. However, with the advancements in modern technology, conflicts have become ever more fearsome!

兇，因為殺人的武器爭奇鬥巧的進步。造了作什麼用呢？只有戰爭。

唉！某甲說這幾天聽說消息緊張，要開火了，到他處躲避躲避；某乙說交通早就斷絕了，往那裏去！不好不好，你聽轟轟轟飛機來了！在半空中一片似風似雨的嗷嗷聲響，接著通通通通通真是山崩地裂，煙火塵土攪作一團；更有隆隆的大炮，及乓乓乒乒連連續續的機槍，殺殺的嘶喊。

遍地上橫躺豎臥的死屍，加雜些半活不活肢體不全的人，統統浸在血泊裏，有時也發出哀哀的聲音來，但辨不出是人的呻吟，或是鬼的呼嘯！忽然飛也似的過來幾群鐵蹄騎隊，又軋軋的接著就是坦克車，都從這血泊裏衝去。可憐可憐！不管死人活人，好像新鋪馬路的石子，騎隊、坦克車好像壓路機。

到了此時，還說什麼財產眷屬？但是炮火雖然凶暴，也還有幸而免的人。那知在無秩序無保障的時候，就是躲過了飛機大炮，這些姦殺擄掠的事，是不能再免的了。這世味是辣的，不錯不錯！

大 火

「時時防火！」這句話自古及今，皆拿他當金科玉律。各都會大鎮，都有消防的設備，可見火災是人人懼怕的！但是這樣小心提防，能不能擋住火的光顧？那裏會能辦得到，他還是乘人不備各處亂走。

只要他來了，不管你飛樓崇閣，畫棟雕梁，甚麼錦繡綺羅，金玉珠寶，火是一無愛惜，統統給你燒成一堆灰！就是遇到貧窮人家，一間茅棚，半斗糙米，也不會引動火的悲憫心，邀得寬恕，總是一律平等，燒個精光！若有不知趣的人，要想從火裏搶困幾分物產來，那是不客氣的，火就連人帶物同教你變成焦土！唉，真是水火無情！這樣的災害，那一個人敢發一句大話，說是一生遇不到火厄？

死亡苦

古人說「人生七十古來稀」，又說「黃泉路上無老少」。這樣仔細一想，簡直死魔是緊緊隨著人走，一追上就得跟看他去。死的

Let us remind ourselves of the horrors of war: Refugees frantically fleeing as news of war spreads; whole populations are trapped in the chaos as transportation breaks down. Moments later, waves of warplanes as ferocious as a thunderstorm rain fire from the skies, shattering the land. Then comes the roar of artillery, the unending sound of flying bullets, and the battle cries of swarming infantry.

As corpses litter the ruins, as the wounded and maimed lie in pools of blood and moan in pain, they sound eerily like howling ghosts. Suddenly, armored vehicles and tanks rumble forward and steamroll over the dead and wounded alike. Amidst such brutal suffering, what comfort can property and family give you?

Even if one manages to avoid the massacres, in such times of strife and instability, there is no guarantee that one can remain immune from the omnipresent rape, captivity and looting occurring all around. Heh! How fiery is the suffering of this world!

The Suffering of Fires and Infernos (Saha World)

Fire safety is a practice as old as civilization itself— its importance carved in stone. Cities and towns all have their own fire brigades, and there is no one who does not fear a raging inferno. However, despite these precautions, there are no guarantees of success.

And once fires appear in those moments of carelessness, even grand towers, gilded pavilions, frescoed ceilings, sculpted beams, exquisite brocades, silk, gold, jade, and jewelry are not spared from being charred and burnt to ash. Likewise, the meager possessions of a poor household will not elicit any pity or compassion from the fiery flames. Both precious and base are consumed by the flames without discrimination. Even when the ignorant brashly rush in to save their possessions from a raging inferno, the fires will not defer to them and will reduce both persons and property to smoldering ruins. Fires and floods are truly without pity! Living in this world filled with so many risks, who dares to say that they are immune from the suffering of fire?

The Suffering of Death (Saha World)

The Ancients say that: “Few live past seventy” and

味道，很不好吃，曾有比喻，說是等於生龜脫殼，又說遍體起風，更同亂刀零解肢體。到得此時，甚麼英雄事業、文章藝術，卻絲毫救不得性命；眼睜睜田宅財物、妻子兒女，不管你捨得捨不得，總是就此告別了。哭的哭、叫的叫，心中好像萬箭穿射，卻也無法可施；落得帶些苦惱，鑽到棺材裏去！不幾日，荒郊月冷，亂草蛩哀，墳穴狡兔，骨長青苔，味苦！味苦！喚不醒來！

六道生死輪迴

「一息不來，三途有分。」這兩句聽了，真使人失望！受了一生的辛苦，實指望一死完了，誰知又有什麼三途？是的，這三途叫作血途、刀途、火途。照這樣說，不是死後更苦了？那是自然，不是常聽說「人身難得」的話嗎？入了三途，就更不如現在了。

六道輪迴，分為上下，三途就是下三道。凡空中的飛禽，地下的走獸，水裏有鱗甲的，以及飛騰蠕動的大小昆蟲等類，都叫作畜生。牠們為人宰食，或是為人服苦役，後來還是殺了吃。就是人捉不到的，也是以強欺弱，互相吞噉；終免不了流血，所以又叫作血途。

再說到鬼，雖有多財、少財、無財等類，總是挨餓的多。如多財類得棄鬼，遇有祭祀時拋棄的物，纔能得食。

少財類大癭鬼，項下垂一癭瘤，內裏裝著膿，餓極了時，只得擠出膿來充飢。

無財類針咽鬼，肚腹大的好像甕，咽喉細的好像針孔，慢說一滴水也見不到，就是遇到也下不去；就是咽的一滴水，何能解救甕大肚的飢渴？

更有焰口鬼，火從口出，那就更苦了。並且還常受到刀杖的逼迫，所以又叫刀途。

至於地獄種類，更加繁雜了，千百

"both young and old are seen crossing the river Styx." To put it bluntly, the Demon of Death shadows all living beings, and once it catches up, resistance is futile. The taste of death is bitter indeed, akin to a tortoise losing its shell or the pain of dismemberment. At this juncture, neither heroic status, vast businesses or literary brilliance can save one's life. Your properties, estates, wives and children, whether you are able to let go or not, are lost forever. Sobs or howls of grief, as painful as a thousand arrows through the heart, can do nothing against death. After one is buried with all this mental anguish, in a cold tomb soon overwhelmed by weeds and burrowing animals, all that remains are bones that rot. Even though the taste is bitter, one still does not awaken in the face of such bitterness!

The Heavy Suffering of Unceasing Death and Rebirth Within the Samsara (Saha World):

"One missed breath, and the Three Evil Realms might snatch you." This famous phrase is so cruel, for there are many who hope to rest in peace after a life of sorrow. But now there is the risk of rebirth in the Three Evil Realms, places where the pains of bloodshed, sword and fire are ever present. Such a fate is many times worse than the misfortunes of today; human rebirth is an oasis in the desert of suffering that is the Three Evil Realms.

Samsara is divided between top and bottom. The Three Evil Realms are the three lower realms. All that belong to the animal kingdom—be they birds, fish, beasts or insects—suffer the pains of bloodshed. The pains of being forced to labor, or slaughtered and hunted on a daily basis by humans or predators.

As for the Realm of Ghosts, though there are spirits of great and moderate wealth, the vast majority are emaciated hungry ghosts. Even spirits belonging to the greater wealth category must suffer from want, for example, the spirits who subsist on castoffs can only eat religious offerings that have been disposed off.

Tumor ghosts, of the moderate wealth category, have a huge pus filled tumor under their necks, and whenever they are hungry, they must squeeze it and swallow the pus for sustenance.

Needle throat ghosts, being wholly destitute and emaciated, have throats as narrow as the tip of a needle, thus prohibiting them from imbibing even a drop of water.

There are also hungry ghosts who spew plumes of fire from their throats, reducing any food to ash just as it reaches their mouths. Moreover, ghosts suffer from the omnipresent oppression of halberd wielding guards [subordinates of powerful Ghost Kings].

不止，只可揀著容易懂的簡單的舉例。如碓磨、油鍋、鋸解等器，剝皮、耕舌、掐眼等刑，灰河、寒冰、糞尿等處。因為有火的居多，如火狗、火象、火狼、火屋、火柱、火山、火床、火箭、流火等，所以又叫火途。這地獄受苦的時間，往往百千萬劫。受苦的眾生，不分羌胡夷狄，天龍神鬼，皆脫不了。

且住，聽說還有天堂等上三道，假若多作善事，到那裏去好了。這話到也不假，可惜是暫時的小安，並不究竟；要知這六道就是生死苦海，在這道死，向那道生，旋轉不停。

一時昇天，好比在海裏淹著，忽然伸出頭來；報盡以後，被餘業牽著，還是再入三途，好比在海裏又沒下頭去。

不見上文說的地獄裏邊的眾生，也有天龍鬼神嗎？但是伸出頭來的時間短，沒下頭去的時間長；有這樣的情形，所以纔叫作輪迴苦。

ᘐ待續

Thus, the suffering of this realm is symbolized by the sword.

The Hells, the realms of fire, are too numerous to mention in full. But a few examples are the hells of crushing stone pestles, cauldrons filled with boiling oil, and the saw. Furthermore, other infernal tortures include flayings, tongue tearing, and gouging. Though some hells are freezing or filled with excrement, most are fiery. For example, there exist fire hounds, fire beasts, fire wolves, red hot houses, flaming beds and pillars, fiery bolts and magma spewing volcanoes. The suffering of the hells last tens of millions of eons, and all persons of all races, even the gods and spirits, are not immune from them.

While it is true that the Heavenly Halls among the three upper realms exist and can be attained through the accumulation of good deeds, the safety afforded by these realms are temporary and incomplete.

The *Samsara* is a great ocean of cyclical suffering, and rebirth in the heavens is akin to a drowning man briefly popping his head above the water. After the karmic rewards are exhausted, the Three Evil Realms once more reappear. Within the painful Samsara, the time spent in the heavens are always short, and the time spent in suffering always long. This is the bane of cyclical rebirth.

ᘐTo be continued

依業受生

依業是他自己造這個業，受生是他就去做那個去了。不是上帝叫他去做畜生的，也不是上帝叫他去做餓鬼的，也不是上帝叫他去做人的。誰叫他做的上帝？不要說上帝，就是佛，都是人做的，不是生來就是佛。雖然說他一生出來就是「天上天下唯我獨尊」，但是他有很長的時間由人道修到這個佛道上，這不是說他生來就是佛，所以佛說是由人成的，他也是依業受生的，他這種淨業成熟了，所以他成佛了。

——宣公上人《水鏡回天錄》

Each one is reborn according to its own karma.

Why do we go to the heavens, go to the hells, go to the human realm, become hungry ghosts, become animals or become asuras? That's because of our own karma.

It's not God who makes us become animals, hungry ghosts or humans. [If God created all these beings, then who created God] Who made God before? We do not have to talk about God now; even Buddhas were humans before accomplishing the Buddhahood. They were not born as Buddhas. Although upon the Buddha's birth, he said "Between Heaven and Earth, I am the most honored," it took him years of cultivation to transform himself from a human to a Buddha. That is why it is said that one is not born a Buddha, but a human, and needs to instead become a Buddha. A Buddha is also reborn according to his own karma. When his pure karma ripens, he becomes a Buddha.

— *Reflections in Water and Mirrors, Reversing the Tide of Destiny* by Venerable Master Husan Hua

菩提田
Bodhi Field

兩個世界的味道（續）
The Taste of Two Worlds (continued)

摘自李炳南(1891-1986)老居士《兩個世界的味道》
鍾佰晟 英譯

An Excerpt from *the Taste of Two Worlds* by Elder Upasaka Li Bing Nan (1891-1986)
English Translated by Brian Bye Sheng Chung

極樂世界的味道：
住 處

可憐我們的世界太簡陋了！居住的宅舍頂好，要得推崇以前的大皇帝了，常誇他住的宮室，叫什麼金殿玉闕。其實哪有這回事？所謂金殿，也不過屋顛頂蓋上幾片黃瓦，門扇邊釘上幾個銅環子；所謂玉闕，僅只是堆壘些白色的石頭而已。

極樂世界就不同了！真是金樑玉棟、珠欄銀階、玻璃為牆，琉璃為地、硨磲瑪瑙、作門作窗，金碧交輝、色光爭彩。各處嵌鑲赤珠，光華四射，好像百千日月，

The Abodes of the Western Land of Ultimate Bliss (Amitabha's Pure Land):

It's a pity that our world is so crude. Even the palaces of the Emperors—lauded as halls and towers of gold and precious jade—are but yellow glazed tiles, sparse bronze ornaments and white stones.

However, the Land of Ultimate Bliss is completely different. For the abodes there truly have gold ceilings, jade beams, bejeweled balustrades, silver stairs, crystal walls, lapis lazuli floors, and gates and windows of red pearls and carnelian. Vividly resplendent, dazzling with gold and jade, and adorned with inlaid mother-of-pearl, their radiant splendor is as

照耀虛空。複閣重樓，千門萬戶，高低掩映，層疊無盡。

室內几床屏案，也是七寶所成，陳列在各方，好似萬花簇聚。蓋幔幢旛，皆是珠錦連綴；凌空飄動，更像雲霞翻飛。

要待需用器具，不用經營，一想就來；若要把他換去，不用搬移，一想自然就滅。

室外皆是成行成列的琪樹，門前緊靠著水，有八德的寶池。有時枯悶了，要想尋逍遣，就把窗子打開，便得到逍遙自在。連檐的花樹，百狀千態，更發出種種的音響，配合上種種的鳥聲；池中蓮花，並放出微妙的香氣。

這些景物，都送到你的身前，都任著你去享受。無晝無夜，六時光明；不寒不暑，一年皆春。地不必掃，絕無半點灰塵；物不必洗，總是長時新鮮。

地 上

極樂世界的地，是一個整塊琉璃結成的，上面鋪著一道一道的黃金磚黃金繩，分作若干界線，光明透亮。從這光亮地體往下一看，更見到地底下有許多黃金椿柱在下撐著。天上又按時的落花，鋪在地上，分作各色結成地毯，不多時化去又再落下新的來。

地面上排著齊齊整整，一行一行的樹林。這些樹都是金、銀、琉璃、玻璃、硨磲、赤珠、瑪瑙等寶物裝成的。各種的顏色，放出了多種的光明。樹上頭又掛了些珍珠羅網，每一顆珍珠裏，都能把無量世界照在上面。

四面常時有微細的清風，吹著那些樹搖動不止，發生了丁東鏗鏘的聲音，皆能成歌成調；放出了萬種的香氣，勝過了俗世的旃檀。

glorious as the light of a thousand stars. These vast abodes possess a dense array of towers and pavilions, of varied height, each with myriad doors and windows.

Moreover, all within these abodes are likewise composed of the seven treasures. Banners and canopies adorned with pearls and brocades, fluttering in the sky, flying like the clouds.

Anything that is required manifests and disappears in response to only a thought, and needs no labor to obtain or dispose.

Surrounded by row after row of perfectly lined trees, with ponds and streams all flowing with waters replete with the eight virtues near the entrance. Beyond the windows are cheerful scenes of peace and serenity, overhanging flora of myriad forms, rustling with pleasing sounds in harmony with the mellifluous songbirds. The lotuses in the pools all exude wondrous and subtle fragrances.

Such splendorous views are granted for our enjoyment at all hours, for it is always radiant day and never dark night. The Land of Ultimate Bliss is neither cold nor humid, but as pleasant as spring all year around. It is spotless without dust or blemish, and nothing decays.

The Tranquility of The Land of Ultimate Bliss (Amitabha's Pure Land)

The ground of the Land of Ultimate Bliss is a boundless expanse of lapis lazuli. Upon it are roads and paths paved with gold. If one looks down from the gleaming and translucent surface, one will see golden pillars supporting the land. Colorful blossoms rain down like confetti from the sky in regular intervals, lushly carpeting the land.

Moreover, there are groves composed of row after row of perfectly uniform jeweled trees, all made from treasures such as gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearls and carnelian. Vividly resplendent, with crowns adorned by bejeweled nets and pearls as glorious as a myriad galaxies.

When the blissful and gentle breezes blow across the groves, they rustle with wondrous musical sounds and exude myriad fragrances beyond the most prized sandalwood incense of our world.

Flying amongst the flora are the five colored songbirds that hum tranquil sounds of purity. If one listens, one will be filled with indescribable purity and ease.

The paths are lined with bejeweled balustrades, and gleaming ponds and flowing streams are everywhere, each filled with such

各林中飛來飛去，有些五色的禽鳥，不斷的和鳴，很是好聽；仔細聽去，卻是些梵音唄讚；一入耳鼓，心裏說不出清淨自在。

順著樹行更有很次序的七寶欄杆，處處皆有寶池，流水淙淙，水中也有種種莊嚴，與寶地、寶林互爭壯麗。

行 時

一生到極樂，本來就得神足通的，可以飛行自在；這卻不必細說。最出奇的，是所住的那些亭臺樓閣，它也會飛動。譬如你在樓中靜坐，心想到另一個世界去遊歷，不用你動作，這所樓房好像飛機，就龍騰空而起；行快行慢，都隨著你的理想。

極樂世界的空中，也與他處虛空不同，不斷的五彩雲霞捲來舒去，變現許多的奇景，什麼山水人物，宮殿亭臺，萬狀千態，說之不盡；此世間的十彩電影，那能比得上萬分之一。天花飄飄颺颺，不住的降落；天樂鏗鏗鏘鏘，不住的演奏。花落處有色有香，樂過處有聲有韻；不似此間旅行，坐車坐船的枯悶。憑窗四望，無量無邊的花花世界，好似畫圖一般，都鋪在下面，千萬億里，一目了然。你在樓中若嫌看不盡興，這所樓房霎時就化去；就在你的座下，現出一朵七寶聚成的蓮花來，為你乘駕；這樣空空闊闊，任你縱目遊觀。每一個世界，願去，一彈指的時間就能達到。若是遊玩足了興，不消伸臂之頃，又回到極樂世界來了。真是便利，真是自在！

ᘐ待續

august wonder that it matches the beauty of the land and woods.

The Freedom and Ease of the Western Land of Ultimate Bliss (Amitabha's Pure Land)

All in the Pure Land become replete with spiritual power of omnipresence. They may soar across the skies if it pleases them. It is so wondrous that even the pavilions and towers can manifest anywhere at will. Suppose you are meditating within one of the halls, and you wish to visit another world system, in response to that thought, the entire building will teleport across the universe to that world system.

The skies of the Land of Ultimate Bliss are unique beyond compare. Vivid five colored clouds roll endlessly across the skies in wondrous display. The landscapes, palaces, pavilions and the myriad glories are likewise indescribable. Even the beauty of the most brilliant cinematography cannot hope to equal one ten thousandths of the splendor of the Land of Ultimate Bliss. Blossoms rain down like confetti, exuding fragrances, and pleasant sounds never cease with rhymes and melodies wherever you go as you journey about without the suffering of being confined in a plane or car. The view outside is a boundless expanse of lush gardens, like a master oil painting: tens of millions of miles of eye-pleasing wonder. If you tire of your abode, it will disappear; if you wish to sit, a settee of seven jewelled lotuses will appear. Such boundless spaciousness exists for your pleasure. All world systems can be reached within a finger-snap, afterwards, returning to the Pure Land with equal ease. Such convenience, such freedom and ease!

ᘐTo be continued

菩提田
Bodhi Field

兩個世界的味道（續）
The Taste of Two Worlds (continued)

摘自李炳南(1891-1986)老居士《兩個世界的味道》
鍾佰晟 英譯

An Excerpt from *the Taste of Two Worlds* by Elder Upasaka Li Bing Nan (1891-1986)
English Translated by Brian Bye Sheng Chung

極樂世界的味道：
水 際

極樂世界，隨地皆有池沼，這也自然是七寶堆成的，不必細講。池裏的水，卻有些特別，他的優點有八種，是值得稱道的：

一、澄淨的像琉璃一樣，不像此世的水渾濁。

二、清冷，不寒不熱，不像此世的水，熱時薰蒸，寒時結冰。

三、味道甘美，不像此世的水，有澀有鹹。

四、輕軟得像雲煙一樣，不像此世的水，有種強拒力。

五、光華潤澤，不像此世的水，黯然無光。

The Refreshing Waters of the Land of Ultimate Bliss (Amitabha's Pure Land)

The Land of Ultimate Bliss has ponds and pools everywhere. They are all made from the seven types of treasure (gold, silver, red pearl, carnelian, crystal, mother-of-pearl, and lapis lazuli). The waters within are special, for they are replete with the Eight Virtues:

1. It is as pure and clear as Lapis Lazuli, and not turbid like the waters of this world.
2. It is always refreshingly cool, neither hot nor cold, and will not steam or freeze like the waters of this world.
3. Its taste is always fresh and sweet, and not salty or astringent like the waters of this world often are.
4. It is as light and soft as a plume of incense smoke, and not full of pressure like the waters of this world.
5. It is always gleaming and resplendent, and not dark when

六、性極安和，不像此世的水，衝防破堤。

七、除飢解渴，不像此世的水，喝多了不但不飽，還要肚皮發脹。

八、飲了不但身體諸根得養，心裏也能增長善根。有這些好處，經中所以稱贊叫作「八功德水」。

這還不算奇，倘若你到這水裏去沐浴，能以隨著意思，想深就深，想淺就淺，想熱就熱，想涼就涼；更奇的是億萬人沐浴時，深淺涼熱，各隨各人的心理，皆能如意。

一池之水，卻有千差萬別的變化。而且這水流動起來，那種聲音，它會奏出種種的歌曲，發出各種的音樂。但是你若不喜歡聽時，它也就不響了。時時還放出種種的香氣，說甚麼蘭湯花露，那能比得上萬一？池底無有泥滓，鋪的是些細碎金砂，踏著其軟如棉。滿池中又生出了各色的蓮花，一朵花小的就有幾十里大，大的差不多都是幾百里。不獨清香撲鼻，那花的各色光明，卻好像雨後的虹霓，千條萬道的照耀虛空。哪裏還用得著日月星辰，燈燭電火？所以全世界是光明的，是清涼的；這樣的池水，稱它是寶池功德水，真是名副其實。

我輩濁世的人，不但沒有見過聽過，就讓你理想，恐怕也想不出這樣的奇妙。

淨業助行

你聽到這裏，或可說好好，這就回家去做。且慢，且慢！這只是說的「正行」；譬喻向前走，纔起了一隻腿。還有「助行」也是應辦的。不過話較多幾句，恐怕不易記憶，列一表出來，看了自然清楚。

淨業助行

（一）孝養父母，奉事師長，慈心不殺，修十善業。

（二）受持三歸，具足眾戒，不犯威儀。

（三）發菩提心，深信因果，讀誦大乘，勸進行者。

without light like the waters of this world.

6. It is always harmonious and safe, never like the dam bursting torrents of this world.
7. It both quenches thirst and alleviates hunger, unlike the waters of this world, which if you drink a lot, not only doesn't fill you up, but also makes your belly bloated.
8. Not only does it nourish the body, it also grows the roots of goodness of the mind as well.

It is because of these eight meritorious advantages that these waters are called the Waters of Eight Virtues in the Sutras. But its wonder does not stop here. If you wish to bathe in these waters, the depth and temperature will adjust to your liking by itself. One pond of water can transform myriad times, and whenever it flows or ripples, it exudes unmatched fragrances and emanates soothingly mellifluous sounds that come and go on demand. The bottom of the ponds have no mud, and are lined instead with layers of fine golden sand as soft as cotton. The ponds are filled with giant lotuses exuding myriad aromas; vivid, gleaming and colorful like rainbows and have a resplendence surpassing that of the sun, moon and stars. The whole Buddha-land is radiant without limit, and always blissfully cool. Such pools of water are aptly named as Waters of Eight Virtues. Until now, it is likely we have not only never seen such wonder, but couldn't even have imagined it as well.

Pure Supporting Karmas

Having read this far, and now understanding the pains of the Samsara, one naturally will vow for rebirth in the Pure Land and recite the name of Amitabha. However, that is only the principal practice, and needs to be supported by auxiliary practice. Auxiliary practice refers to the Three Blessed Methods for Purifying Karma:

The Three Purifications of Karma—

（1）Filial Piety, Respecting Teachers/Elders, Merciful Kindness, Practicing the Ten Good Deeds.

（2）Taking the Three Refuges, Observing all Precepts, Never violating Awesome Deportments.

前邊說過，「正行」是起了一隻腿，若再按著這表去做，是又起了一隻腿，這樣纔能向前進，向前進就步步踏入極樂世界了。料想有人說，這卻麻煩，雖說是三條，若細分析，卻共有十一句。那一句都不簡單，不但不容易做，連這些話看了也不明白。

諸位不必煩惱，要知凡事，都有一箇重心，只能先把他抓住，就是成功一半了，其餘的不妨後來再說。如能件件都辦，固然很好，就是不能辦，已經是兩腿都向前進了。

這三條裏，「發菩提心」就是重心。意義是了覺一切眾生，皆是平等一體，決不應存損他利己的心。這理是損他就是損己，利他正是利己。了覺這一原理，凡是有害對方的事，統不能做。

反過來說，凡是有益社會國家，甚或一個人，一箇小動物，不問事大事小，就要勤懇的去做，無時間、無空間、無限度的去做，不求利、不求名、不求地位的去做，更不怕辛苦、不怕疲倦、不怕阻礙、不怕犧牲的去做。誓要把社會莊嚴成極樂世界，把一切眾生都勸化成萬德萬能、福慧無量的阿彌陀佛。

哎呀！這不很難嗎？不，只要存此大心，發此大願，心身二力決不懈怠，先向一箇角落，或向一二人身上做起，有進無退，一直繼續的往下發展，就合了這箇條件。這是佛家的真精神，是得要把握住這一重心的！

事是說清楚了，「正行」「助行」也都聽明白了，就請大家去實行。光陰是很快的，壽命是很短的，過一天少一天。要在不落雨的時候造屋，要在未受渴的時候掘井；若是時機一去，再想修行，再想做好事，怕是來不及了。真正聰明的人，也用不著再絮煩了，料想可能大徹大悟的。敬祝讀者前途光明無量！珍重，珍重！❁

（3）Vowing for Bodhi, Faith in Karma, Reciting the Mahayana Sutras, Sharing the Dharma.

The principal practice is like the first forward step, and the auxiliary practice is the second stride. Only with both legs moving can one walk towards the goal. While the auxiliary practice may appear complicated to implement at first, being both numerous and of a broad scope, it is actually quite easy to approach and understand. For all things have a core element, and by identifying the core element, half the success is already attained, and progress is made even if one cannot perfect the rest.

Of these precepts, "Vowing for Bodhi" is the most important as it embodies the fact that all sentient beings are equal and interdependent. Thus, any thoughts of benefiting oneself at another's expense ought to be eliminated. To hurt another is to hurt oneself ; to benefit another is to benefit oneself. Understanding this key principle, one ought to refrain from even the smallest act of selfishness or evil. Moreover, any act or deed that benefits society, or even just one person, or one small critter, must be done. And done with sincerity, without concern whether it is large or small, without limit, without constraint by time, place or occasion, and without designs for personal ascendence. Done without fearing hardship, toil, opposition, and sacrifice. Vow to adorn and transform the world into the Land of Ultimate Bliss, to elevate sentient beings to become replete with myriad virtues, abilities, blessings and wisdom, just like Amitabha.

As lofty as this sounds, it is perfectly attainable by all. As long as one harbors this great resolve and vow, one's mind and body will not be slothful. By starting from one corner, beginning with just one or two persons, advancing and never retreating, continuing ever onwards, one fulfills the requirements. This is the spirit of Buddhism, this is the heart that must be kept.

As the matter is now clear, and both the principal and auxiliary practice have been explained, it is time to implement them in life. For time flies, life is short, and our days are numbered. Shelter must be built before the storm; wells must be dug before the drought. If the opportunity is allowed to slip, then even if one then wants to cultivate and do good, it'll be too late. Those who are wise will waver no more, and perfect enlightenment is within their grasp. May all readers have a bright and cherishable future! Take good care of yourself. ❁